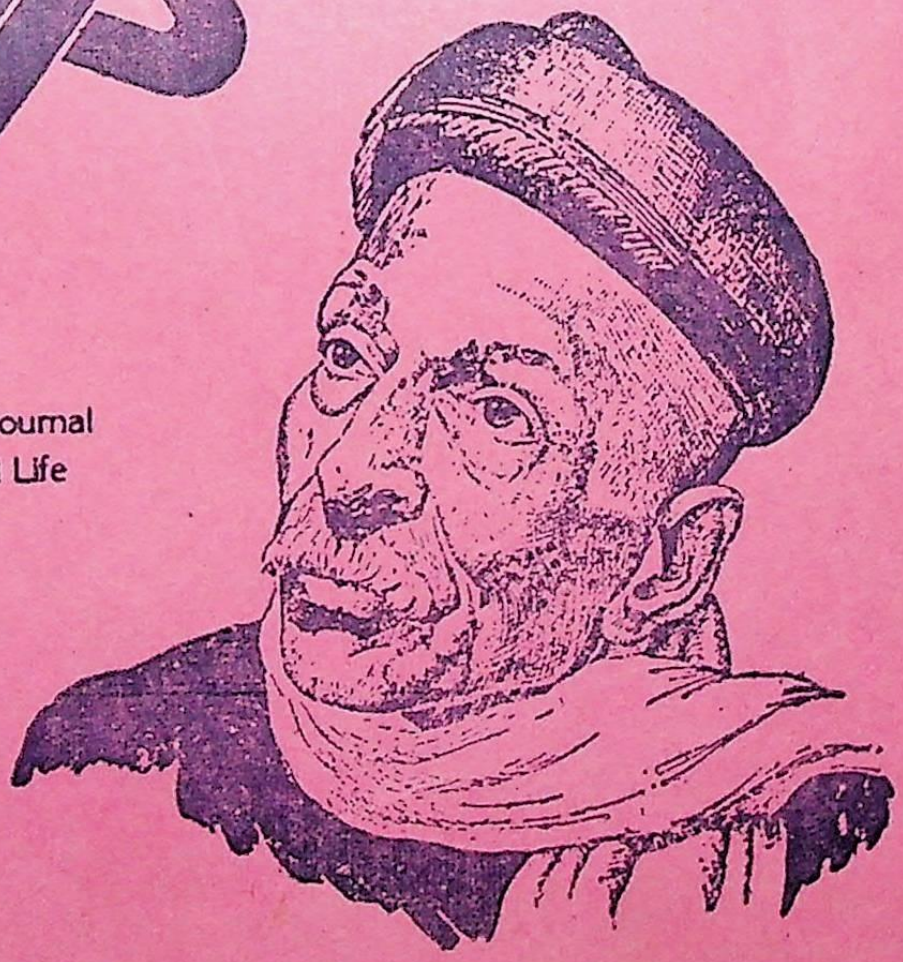
1/89

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

Vol. XXIII January 1989 No. 2

PRAYER

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः सज्जनाः सन्तु निर्भयाः ।।

सर्वेऽपि सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ।।

May the rains pour down in time.
May the earth bloom with verdure.
May the land be free from ferment.
May the righteous be free from fear.

May all be full of happiness,
May all be with health and vigour.
May all enjoy Bliss Eternal,
May no eye be wet with tear.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. B. R. Modak, *M.A, Ph.D.*

Vol. XXIII January 1989 No. 2

CONTENTS

	Prayer	i
	Editorial	fii
1.	God–realisation, A Myth or Reality —Shri K. K. Adkar	1
2,	Gita's View of the middle way —Dr. P. Nagaraj Rao	7
3.	Vishwarupa-dershana in the Gita- A Review —Prof. B K. Tripathi	13
4.	Bhakti in the Bhagavadgita according to Abhinavagupta —Prof. K. P. Jog	21
5.	Contemporary Theories of Causation —Dr. (Miss) Filita Bharucha	29
6.	Book Reviews :	
a)	Nityasutrani —Dr. D. N. Shanbhag	49
b)	A Survey of Buddhism —Dr. R. I. Ingalalli	52
	Quarterly Report	57

Annual Subscription

Bharat (india)	Rs. 12—00
Foreign	Rs. 40—00 by Sea Mail
Single Copy	Rs. 4—00

Editorial

Unity in Diversity

The main aspect of Indian Culture is the visualisation of Unity in Diversity. This tradition has come down to us from the Veda. In one hymn of the Rigveda we find the statement— "Truth is one. The seers call it differently."

In the Bhagavadgita it is said "The knowledge by which the one undivided imperishable principle existing in all the different beings is perceived, is sāttvika knowledge."

In the course of the following centuries many systems of philosophy such Sāṁkhya and Yoga, Nyāya and Vaiśeṣika, Mīmāṁsā and Vedānta, Jaina and Bauddha developed. Though these systems of philosophy had different approaches, it was believed that they were various paths leading to the same goal.

This belief is expressed by the poet Puṣpadanta who says in his Śivamahimna-stotra : "The Vedas, Sāṁkhya, Yoga, Paśupati-mata, Vaiṣṇavism- these are different paths. Some say that the one is superior, while the others say that the other path is beneficial. Due to different tastes, people follow the straight or zigzag path. But You are the one goal to be reached, just as the ocean is the goal for the rivers."

This catholicity of outlook is founu in one of the stotra-s of the Jaina saint Akalaṅka. He says— "I bow down to the preceptor who is omniscient, who sees beyond the trasitory ocean of existence, whose statements are not contradictory, whose teaching is incomparable and free from blemish, who is respected by sages, who is a store-house of all virtues, and who has destroyed the enemies in

the form of defects. He may be Buddha, Vardhamāna, Brahmā, Viṣṇu or Śiva."

Though the different schools of Vedānta such as Advaita, Viśiṣṭādvaita and Dvaita propounded different doctrines, all of them laid stress on devotion (Bhakti).

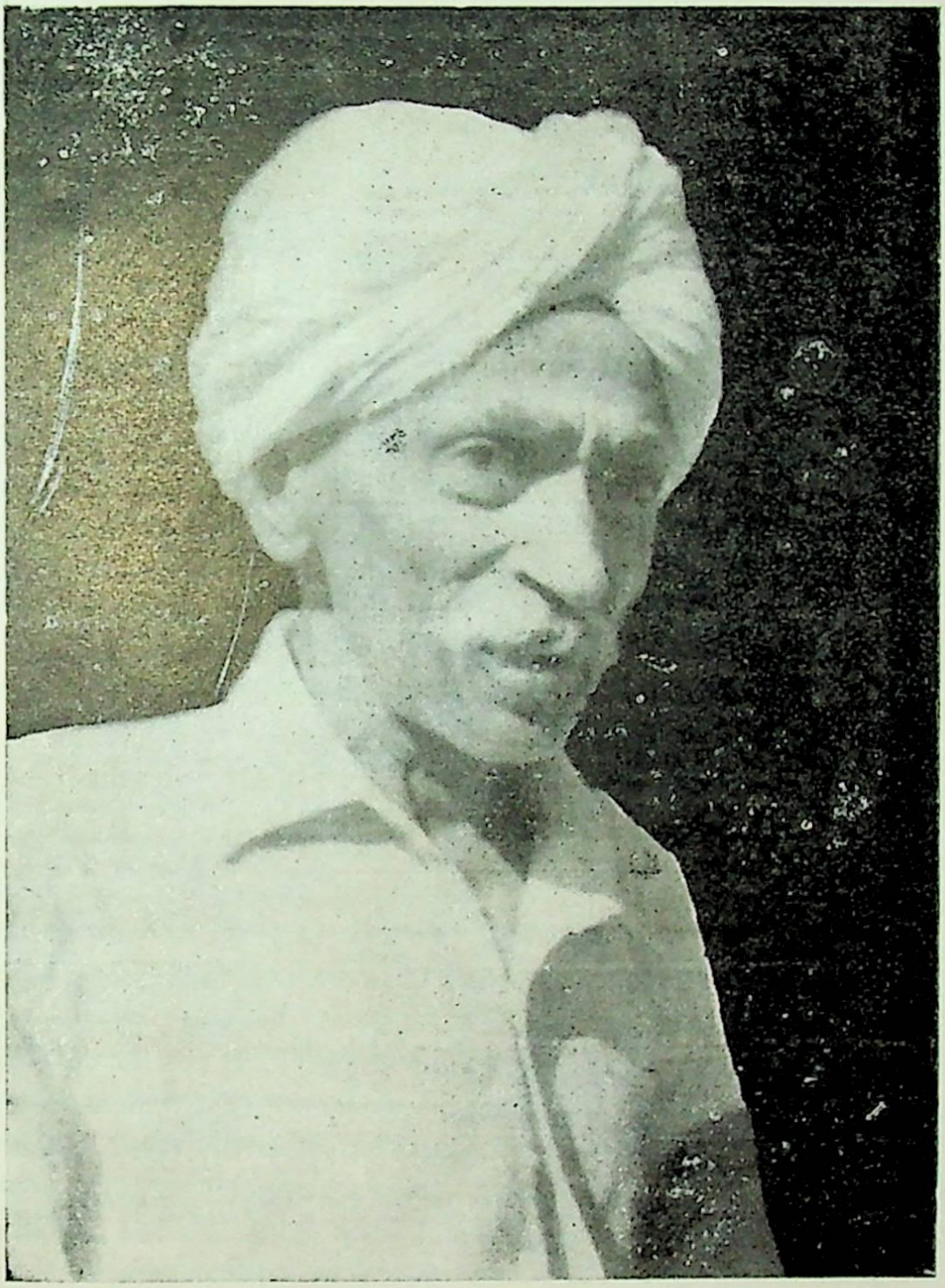
Different theories were put forth regarding the relation of individual soul to God. These are properly synthesised in a verse which says— " So long as I think that I am this body, I am Your servant. When I know that I am Jīva, I am a small part of You. But when I realise that I am Ātman, I am You only. This is my firm opinion."

Though the different pathways are associated with different doctrines and dogmas about God and Soul. so far as spiritual life is concerned, they all aim at the same goal to be reached. Instead of being baffled by differeness in doctrines and dogmas, we should note the essential and common features and take to any pathway that leads to the desired goal. We should not be dogmatic about theoretical doctrines. We may look at them as alternative ways leading to the same destination.

What is important is a disciplined virtuous life devoted to certain Upāsnnā or Sādhanā, and not anything else such as metaphysical doctrines or the forms of worship or a particuiar sacred text.

●

Shri Gurudeo Dr. R. D. Ranade



Born :

Jamkhandi

3–7–1886

Samadhi :

Nimbal

6–6–1957

GOD REALISATION- A MYTH OR A REALITY

—Shri K. K. Adkar

There are no two opinions about the existance of God, as His existance has been acclaimed by all the religions in the World without exception. It is only about His nature, that the opinions differ from religion to religion. It would however be interesting to note that the Hindu religion is paradexical in the description about the nature of God, thus avoiding conflict with the different views held by other religions. It is in the ocean of Hindu religion alone, that all the big rivers of various religions in the world meet and rise as one religion for the Mankind as a whole, sinking their differences altogether. What a glorious picture it projects to see the entire humanity embracing one Religion for the Mankind as a whole !

2. The discovery of truth,

Notwithstanding the opinions of the various religions about the existance of God, let us try to find out to ourselves the grain of truth contained in it. Let us as humble creatures of the world, look at this wonderful Universe, with innumerable luminous stars, planets, Sun and the Moon that are located beyond millions of miles apart, and imagine for a moment the creative intellect, skill and the power required for the creation of the entire Universe. The automisation introduced at various levels of the creation is another factor that is shrouded in mystery. All these things are beyond the perception of human mind. We are therefore driven to conclude that this has been rendered possible, because of that great power whom we call God or Almighty. In Hindu religion, this power is known as 'Brahman' the creator of the Universe. It is therefore needless to say that all our activities are guided by that power alone.

3. The birth of ' I '– the Ego Self.

With the birth of finite body, which is accompanied by mind, intellect and five sense organs, the ego self popularly known as ' I ' also takes its birth. It is this ego self that keeps the mankind in darkness about the existence of the 'Divine Self' in each and every human being. Though the power behind all the activities is none other than God, the ' I ' (i.e. the ego self) in the mankind, boasts itself as the 'Doer' of all the activities. Because of its selfish nature, it has brought misery and pain to the entire humanity. The ego self has no power of its own but derives its power from the 'Divine Self' and is apt to misuse this power for destructive purposes. The recent discoveries in Science bear evidence to the above views. It is only the annihilation of the 'ego self' that could lead the mankind to 'self-realisation'. Thi could be rendered possible even in this life itself

4. The nature and concept of God.

His description as given in the Upanishads and Bhagawadgita may be briefly summarised as under :

He is an embodiment Truth, knowledge and Eternai Bliss. Eternity being His nature, He is beyond all description and knowledge. He is Omniscient, Ommipotent and Ommipresent. He is the knower and the known He is the Seer and the Seen. He is in everybody and everybody is in Him.

5. Concept of God-realisation.

Realisation does not consist in something to be achieved but in knowing what already exists. It is a discovery of the ' Own Self ' existing in the conditioned body and mind, which is ultimately to be identified as the ' Greater Self ' (i. e. God,.

6 Into the realm of Reality

(i) In the earlier paragraphs, we have already seen that mankind is the manifestation of the 'Divine Self', but is shrouded with thick layers of unreality, which has kept mankind ignorant about its real nature. We have now to think about the ways and means of gett ng ourselves liberated from the shackles of Illusion (Māyā), which has kept us in bondage for ages together. Our fight is for this freedom, freedom from birth and death and finally freedom to enjoy the eternal bliss, peace end happiness, which is the prerogetive right of mankind.

ii) It has been our experience that a number of sages and saints in the past, tried in their own way and also succeeded in reaching the realms of Reality by their supreme efforts and sacrifice. Our fight for freedom would be something different in its nature, as it is not meant only to satisfy an individual want, but is aimed at total transformation of the humanity as a whole.

iii) According to Shri Aurobindo, Reality is Infinite. It cannot therefore be perceived by reason which is earthbound. The logic of the infinite is the magic of the finite. It is only when we pass beyond all knowings, we shall have true knowledge. The ideal of Shri Aurobindo is not the narrow goal of individual liberation. It aims at total transformation.

iv) It is education that gives us knowledge and the spirituality gives us intuition. If the ladder of knowledge is insufficient to reach the realm of Reality, intuition would provide necessary means to reach it. It is for this Spiritual education, that India looks for to-day.

v) Swami Vivekananda's faith in the efficiency of the right type of education lies in that type of education which

brings out the strength of character, the spitit of philosophy and the courage of a lion In short, education is the manifestation of perfection in man. Education should not produce a selfish satisfaction of one's own physical want It must give us strength, direction, speed and dynamism. It is such education that spells itself into accents of human happiness and welfare. We look forward for a teacher to impart the above type of education so that the entire humanity reaches the stage of perfection contemplated by it.

vi) Besides education, religion also plays an important role in leading mankind to the realms of Reality. It would therefore be wise to peep into the thoughts of the prophets and philosophers in this regard.

vii) Religion for Swami Vivekananda meant Realisation. The religion which Swamiji preached is universal in its spirit, comprehensive in its scope and concrete in its application. It asserts the Divinity of man in his essence. Things are one in their essence, but they appear as many in their manifestation. True nature of man is overlaid with the thick layers of unreality. The oneness of reality is the powerful experience that can remove our lust, jealousy, feeling of hatred, which the ego self has created. In the opinion of Swami Vivekananda all religions are different forces in the economy of God, working for the good of mankind. He believes that they are not contradictory; they are all supplementary. A genuine religion must be humanistic and must not seek to divide men and make for passion and war. Perhaps, it is for this reason, tolerance is not a stroke of policy for Hindus but is an article of faith.

7. Total Transformation.

The total transformation of the entire humanity is only possible, when it is equipped with proper spiritual education and a percept of genuine religion. This could be done only

under the able leadership of a Realised Soul who has to act as the Commander and the preceptor of the peace loving army of human race.

i) As the secret of victory lies in the eviction of ego, it would be the duty of the Commaner-in-Chief, to declare war with ego and annihilate it with the weapon of realisation, With the dawn of realisation, and constant acclamation of the Divine Self by the army of humanity, the ego sense is automatically annihilated and liquidated along with its lieutenants of ignoble vices.

ii) Thus, with the elimination of ego, all the activities of mankind would come under the direct control of the Divine self, The mind which was hitherto impure and agitated by the presence of the 'Ego--Self' gets purified and becomes calm and composed and is ready to reflect the image of the Divine Self.

iii) With the eradication of lust, hatred and jealusy and other vices which formed the inborn nature of ego-self, modesty, kindness and love for the mankind wou'd continue to prevail, changing the entire out-look of the world. Thus Bhakti Yoga in the form of love towards mankind comes into operation creating an atmosphere of peace and happiness throughout the world.

iv) The duties performed by each individual being motiv ted by the Divine Power, would always be for the good of mankind and would be rendered with the spirit of dedication in the name of God. In other words, 'Karma Yoga' preached through the Bhagawadgita would become the normal mode of performance of duty.

v) Gifted by the spiritual education, to see the 'Divine Self' in every human being, irrespective of the caste, creed and nationality to which one belongs, the gates of 'Jnana

Yoga' would be automatically opened, to facilitate our entry into the realm of reality (i. e. God.)

vi) The intense desire to sacrifice for the good of humanity, would denote the will to renounce as enunciated in the Bhagawadgita.

vii) Thus with the eviction of ego, all the four gates would be automatically opened to facilitate entry into the realm of Reality (God). Thus, the entire world would be transformed into Heaven, confering on it, its prerogative right to enjoy the eternal bliss, peace and happiness.

8. Conclusion :

I look forward for that happy day, when the entire world stands transformed into Heaven by virtue of God-realisation by the entire humanity. I am sure that day would soon dawn as prophecied by Shri Gurudeo Ranade who says "India will rise in most peculiar way not hitherto known, combining the virtues of East and West and will rise superior to both." To him, it was not a prophecy but a vision of reality in the continuous present.

●

GITA S VIEW OF THE MIDDLE WAY (MADHYAMA MARGA)

Dr. P. Nagaraj Rao

" It is not the life of knowledge, not even if it included all the sciences, that creates happiness and well-being, but a single branch of knowledge — the science of good and evil. If you exclude this from other branches, medicine will be equally able to give us health, and shoe-making shoes and weaving clothes. Seamanship will still save life at sea and strategy win battles. But without the knowledge of good and evil the use and the excellence of these sciences will be found to have failed us."

—Plato : Charmides, 176

If one can live in perfect accord with the principle of Dharma in the hearts of men there is no need for such a one to go to holy Ganges or Kurukṣetra (for pilgrimage) says-MANU.

"Pride of knowledge, pride of wealth, and thirdly the pride of respectable pedigree are intoxications for the haughty; these three are verily deterrents for the virtuous."

—Viduranīti V-45

In the History of human ethical thought several theories of good conduct are adumbrated and different ways of life described. All of them range between two extremes, Renunciation (nivṛtti) and the active social life, respecting the obligations of one's station and duty (pravṛtti). The man who lives such an active life in society, works for his good and ensures his individual

well-being here and salvation hereafter. The path of renunciation produces indifference and an attitude of non-concern for society and our fellow-men. It depletes the present life of all values and significance. You tend to regard life on earth as a snare, and the earth as a place to quit, as soon as possible. Ethical life is not invested with any earnestness or incentive. Life is just a bridge, a middle term, over which to pass on to Eternity. The negators quote the Gītā, "Having entered this impermanent sorrowful world, do then worship me" (ix.33). Jesus echoes the same sentiment— "The world is a bridge; pass over it but do not build upon it."

Between these two ideals the great scriptures of the world and the Gītā have discovered and disclosed and glorified an ethical ideal familiarly described as the Golden-Mean. It is the ethic of the wise, cultured and contented men of the world, within the reach of us all common men. The Golden-Mean of Aristotle takes the same Middle Path as described by the Buddha, the path which avoids the two extemes of asceticism and unbounded indulgence. The Gītā gives not only an outline of the path but also fills it with all the details. In short, the yoga of the Gītā is this path, meant for all. Lord Kṛṣṇa declares that 'Yoga is not for him who eats too much, or abstains too much. It is not for him who sleeps too much, or keeps awake too long. For the man who is temperate in food and recreation, who is restrained in action, whose sleep and waking are well regulated, there ensues yoga which destroys all sorrow. (vi. 16-17).

The yoga of the Gītā fuses the two extremes (renunciation and indulgence) and strikes the Golden Mean as the path to tread. It forces pravṛtti-mārga of all selfishness by insisting on devotion to the Lord and duty to society, and it corrects the one-sidedness of the path of saṁnyāsa by

freeing it from inactivity and making renunciation not formal but motivational. Some may hold the view that the middle path was not initiated by the Gītā, but none can deny the fact that the Gītā in a splendid setting has given a wide, explicit, and permanent currency to this view. The yoga of the Gītā is further recommended for its liberating power. "Know this yoga" says the Lord, "to be the divorce from the union with sorrow (duhkha-saṁyoga-viyogaṁ) (vi. 23).

This middle path is described in glowing terms by Milton in Areopagitica :

"Wherefore (he asks) did He (God) create passions, within us, pleasures round and about us, but that these, rightly tempered, are the very ingredients of virtue ?..... Suppose we could expel sin by this means; look how much we thus expel of sin, so much we expel of virtue; for the matter of them both is the same; remove that, ye remove them both alike,"

The venerable Plato in his Laws writes :

"If any one gives too great powers to anything, too large a sail to a vessel, too much food for the body, too much in the wantonness of excess, runs in the one case to disorder and in the other injustice which is the child of excess."

The Golden Mean is not a mere prudential outlook on life based on a "safety first" principle or love of mere compromise. It is not the result of cold calculation and the mere careful adjustment to effect survival. It is based on a sound metaphysics and is the result of mature thinking. It is born of the attitude of "reverence for life", to use the celebrated phrase of Schweitzer. Long before Aristotle, Greak tradition in its earliest thinkers has given us the dim outlines of this doctrine, Heracleitus has a striking saying

in his description and formula "It is the adjustment of opposed tension as of the bow and the lyre." A famous scluptor, Polycleitus, in the only surviving sentence of his canon is reported to have said : "That which is well, comes into being little by little by means of many numbers" (J. L. Stocks : The Limits of purpose [1932] p. 250).

The doctrine as an ethical code insists on a positive view of life. It exhibits virtue as a "positive achievement". It makes morality concrete. Further, the constant dualisms between Nature and Man, Matter and Form, Freedom and Fate are resolved into a unity by the introduction of the principle of proportion, ratio, and order. Plato in his Timaeus regards creation itself as the result of order : "Before that time all things were without ratio or measures, But when the creator set himself to order the whole, he first differentiated this confusion by means of shape and numbers." (Plato, Timaeus 53 a. b.). The psychologist who terroizes us with his findings is silenced by this doctrine. Here no repression is advocated, which leads to remorses and surprising outlets, nor is over–indulgence permitted which wrecks one's personality. Careful cultivation and calculated satisfaction of desires is upheld. In the words of Huxley, "No God must be cheated, none over paid. All must be given their due." Moderation is not mere calculation, but is the principle of integration. It is not merely worldly wisdom as given by Lord Chesterfield to his son. It can be used for moral development. Chesterfield writes to his son :

> "The sure characteristic of a strong and sound mind is to find everything within those certain bounds. These boundaries are marked out by a very fine line, which only good sense and attention can discover, it is too much for vulgar eyes. In manners this line is good breeding, beyond it is troublesome ceremony, short of it is unbecoming negligence, and inattention. In morals it

divides ostentatious puritanism from criminal relaxation; in religion superstition from impiety and in short every virtue from its kindered vice and weakness."

The practice of this doctrine gives us balance. It makes men not the victims of passions, but agents able to withstand the way of impulse, the pressure of temptation, the swarm of emotions. It enables one to banish hurry and to weigh the pros and cons of a course of conduct. It enables one to see this not through the mist of passion but through the clear light of Reason. The concept of Dharma indicates the "M ddle Path". It governs and sustains the equipoise. It is the regulating value that governs the proper use of instrumental values like those of (Artha) possession and (Kāma) passions. Dharma is so called because it holds up the just social order The Middle Path is the Dharma Mārga. It is the Lotus of the Right, life (Sad-dharma Pundarīka) in Buddhist parlance. The Lord, in the Gītā opines that he is "the Kāma, desire, not contrary to Dharma in men (VII. 2). The Middle Way is the path of Dharma. Our National poet Vālmīki has delineated the chararacter of Rāmacandra to illustrate the Middle Path walked by Rāma in the face of formidable opposing forces. One has to read the epic, to see the behaviour pattern and hear the words of wisdom of Rāmacandra to understand the path of Dharma It is also commended on pragmatic grounds by both the epics of India. "Dharma protects him who observes it, and he who upsets it is destoyed." An examination of this doctrine and its metaphysical foundations discloses that It is not merely a counsel of caution, tinidity, and compromise. The doctrine cuts across the opposition between Man and Nature. It invests life with a significance as the place where we learn the art of soul-making. The doctrine is common sense and pure philosophy rolled into one.

●

Three Kinds of Punishment :

For immoral conduct there are three kinds of punishments, physical, spiritual and eschatological. Physical punishment is one which hurts the sinner physically. People beat him, beasts and birds bite him, the five elements of nature harass him and his body suffers all kinds of pains. Thus a punishment from the external agency is known as physical punishment.

The spiritual punishment means agony of the soul. Various types of distresses and diseases torture the body and the mind

Eschatological punishment is one given by Yama-God of death—after one's death.

Every body should think over these three kinds of punishments and desist from committing a sin.

VISHVARU A DARSHANA IN THE GITA-A REVIEW

—Prof. **B. K. Tripathi**

Initially Arjuna was reluctant to fight the war against the Kauravas. He was then a personificafion of a thoroughly deluded man. But after listening to Lord about Brahma Vidyā his delusion was destroyed. The Lord restored wisdom in him. He is now awakened. But mere theoretical knowledge cannot quench his thirst any more Dry and abstract metaphysical discourses without the corresponding visible Reality is no more acceptable to him. For it is one thing to hear about the glory and grandeur (vibhūti) of Lord, but is quite another to behold His vis'on face to face. Arjuna's deepest ambition, therefore, at the moment is to see the Viśvarūpa or the Cosmic Form of the Lord and so he makes a fervent appeal to make him worthy of seeing the Viśvarūpa of the Lord. "Draṣṭum icchāmi te rūpam..... ...."[1].

But his finitude, more particularly his māṁsa-cakṣu (fleshly eyes) disqualifies him to behold the Viśvarūpa of the Lord. Śrīkṛṣṇa, therefore, is kind enough to provide him with a pair of Divya Cakṣu or the eyes of enlightenment and reveals His Divine Form.

The excitement of the war is vanished, the battle field goes to the back-ground and Arjuna no more sees his charioteer. Instead he now sees the most wonderful sight, the Viśvarūpa of the Lord. In the Viśvarūpa to begin with Arjuna sees the Lord bedecked with celestial flowers and ornaments, besmeared with divine perfumes and ointments and His face staring in all directions. The glow emanating from His body is so bright and dazz·ing that it is comparable only to thousand suns shining simultaneously

in the sky. Arjuna sees the entire universe or the Rūpa of the Viśva. Everything is in God and He in everything The whole universe appears to be a Dharma-kṣetra, a manifestation of Divinity. Everything, living or non-living, saint or sinner, Pāṇḍava or Kaurava is divinized, There is the same Divine in everything. Each is charged with divinity, every finite particle mirrors the Infinite. Each now is a microcosm representing the entire process of the macrocosm. "Everything is interfused, each with each, and mirrors the whole. The vision is a revelation of the potential divinity of all earthly life."[2] Arjuna thus sees divinity all around him. He sees the omniscient, omnipotent and omnipresent Lord before him. Light is the symbolic expression of knowledge or Jñāna. So the Simile of "Divi sūrya-sahasrasya bhaved..... ....."[3] is purposefully used to describe the Lord as omniscient. Likewise "Aneka-udyata Āyudham...."[4] speaks of God as Omnipotent. Raised weapons speak of courage, valour and strength etc Finally "Anantam Viśvatomukham ....."[5] is indicative of the omnipresence of the Lord. All these symbolic expressions are certainly intended to focus God as an omniscient, omnipresent, and omnipotent being.

The Lord presents His cosmic Form to Arjuna, but it is too big a sight for him. He is unable to fathom it fully, unable to see the beginning, middle, or the end of it. "Na Antaṁ, Na Madhyaṁ, Na Punah Tava Ādim ."[6] Arjuna cannot measure it. This helplessness and limitation of Arjuna has been repeatedly pointed out and the reason is only to make the readers conscious of the fact that the cosmic scheme of things that goes on eternally is beyond the reach of finite man to comprehend. Human mind cannot know everything. He can know only those that fit into his mind but things that do not fit into his mind slip away from him for ever. The universe is still a mystery for man and he has lost himself in its abysmal depth. Such is the

state of Arjuna when he sees the Viśvarūpa of the Lord. It is a tremendous sight, a mysterious sight too, "a mysterium tremendu n". Arjuna represents the finite man and through him is presented the limitations and imperfections inherent in finite man. "The vision of God widens our horizon and takes us beyond the earthly tumults and sorrow which so easily obsess us. God's Creation is not limited to this small planet, which is only an insignificant part of the cosmos."[7]

Bewilderment slowly disappears, emotion gives way to reason and so the restless and terror-struck Arjuna becomes calm and quiet gradually. He is now convinced that he sees the Lord Himself who is the ultimate asylum of this vast universe. This universe together with all the multiple variety of things in it will perish one day. But the Lord will not, because He is imperishable and undying. He is the ancient Puruṣa to be realized. Ātman now recognizes the Paramātman. It is a case of God-realisation on the part of Arjuna. This is what certainly is intended by the author of the Gītā. Arjuna attains the summum bonum of his life for God-realization is the ultimate goal of all the religions and the cherished desire of every seeker. The seeker of God in this final stage becomes oblivious of everything including his own being. The phenomenal world around him vanishes and he gets mingled with the one, infinite Brahman. The Lord alone appears real and the rest as false or unreal. The Lord appears to be the Master of the whole universe steering the course of its destiny and protecting for ever the eternal laws that keep it moving all through.

"You are the Imperishable, the Supreme Being to be realised. You are the great treasure house of the universe; you are the imperishable guardian of the Eternal Dharma. You are the ancient Puruṣa, I deem."

Inspite of the eyes of wisdom Arjuna, however, is visibly moved by the gigantic form that the Lord has assumed. It is interesting to note that the Viśvarūpa has been described as both Adbhuta (wonderful)[9] and Ugra[10] (terrible), It is good for the virtuous because they will now be safe in the hands of God. Arjuna thus sees that the Ṛṣis and Siddhas are welcoming the august arrival of the Lord by chanting hymns and prayer.

".... .... Bands of Ṛṣis and Siddhas pronounce 'May it be well', and praise you with sublime hymns."[11] Arjuna also sees other celestial beings like Rudras, Ādityas, and Vasus coming out of their respective places to have a glimpse of the Viśvarūpa of the Lord with folded hands. But the same Lord seems to be terrible or ugra for the wicked or the evil forces, because soon they will be wiped out of His creation. Arjuna sees such people entering into the fiery mouth of the Lord and getting perished. He is dazed to see all the sons of Dhṛtarāṣṭra, Droṇa, Bhīma, Karṇa and even some of his own fellow-men entering the flaming mouth of the Lord and munched to death Death is as it were out on rampage, out to consume the whole universe. Fear penetrates so deep inside Arjuna that he has lost all his fortitude and his wisdom is completely shaken. He is unable to withstand the all-consuming devastating form of the Lord any more.

When the end comes, the Lord makes no discrimination. His balance never tilts in favour of anybody Death consumes everybody irrespective of age and sex, status and position There is divinity not only in creation but in dissolution as well. Dissolution is a cosmic necessity. Just as all the rivers rush towards the ocean to empty themselves, so also all the warriors belonging to the Kaurva and Pāṇḍava camps are rushing madly into the flaming mouth of the Lord to meet their end. "Yathā

Nadīnām Bahavo 'mbuvegāh...."[12] Arjuna cannot understand what may be the purpose behind this ghastly dissolution. Why should the creator Himself take the task of destruction ? He is lost in bewilderment and in bewilderment he asks ..... "My Lord ! Who are you and what may be the purpose of this massacre ?"

In came the reply. The Lord is no other than the mighty world-destroying TIME. He is Mahākāla. All things and events get perished in time ultimately. Events arise in time and are also ultimately swallowed by it. Time is death-personification and the Lord is no other than this world-devouring time. Death is the inevitable end of Lord's creation and it spares none, rich or poor, young or old. When necessity arises, more particularly when adharma dominates over dharma, the Lord assumes the ghastly form and does His work effectively. "Yadā-Yadā hi dharmasya glanir.....[13] Arjuna is made to understand that with or without his services the divine mission will be fulfilled. The Lord is almighty and His planning ineluctable. No force can stand against its execution. Man is but a mere instrument, an automaton, "Nimittamātra".[14] He is only to keep pace with divine planning. Deviation from the Divine track is unthinkable. So Arjuna should not be reluctant or should not regret to fight and kill his kith and kin. He is asked to kill those who have already been killed. They will be vanquished by a single stroke of his Gāṇḍīva. Those men of might will perish with or without Arjuna, for Cosmic design does not wait for human services for its fulfilment. Everybody has only to keep pace with the divine planning. Arjuna is invincible in war, a Savyasācin (one who can shoot arrows with left hand also). He must not, therefore, waste this opportune moment provided by Lord Himself. He is only to stand in the battle field with Gāṇḍīva in hand and the inevitable will follow, the wicked will persh. Arjuna, therefore, is asked to avail

himself of this glorious moment and earn merit for ever. Right action at the right moment is the key to success and Divine assurance redoubles the chance of success.

"You, therefore, arise and obtain fame, conquer the enemies and enjoy unrivelled kingdom. By Me have they been verily slain already You be merely an out ward cause. O Savyasācin."[15]

This Divine assurance makes the task of Arjuna simpler. Minus Kṛṣṇa the Pāṇḍvas are no match for the Kaurawas for, who can kill Droṇa, Bhiṣma, Jayadratha and Karṇa? Droṇa is invincible in war. Bhīṣma is almost immortal, because death cannot overcome him unless he wills so. And who can dare kill Jayadratha for, he himself will kill himself. Such is the boon that Jayadratha's father has acquired for Jayadratha, Finally Karṇa, the arch enemy of Arjuna is endowed with deadly weapons which he has kept in reserve to use against Arjuna only. Victory for Pāṇḍavas under this circumstance is thus a far cry. But who can kill the Pāṇḍavas whom Kṛṣṇa protects and who can save the Kauravas who have already been doomed by Lord Himself? The wicked will perish, for it has been willed so by the Lord. Victory for Arjuna, therefore, is a guarantee, a forgone conclusion. The supreme design is thus fully revealed and Arjuna's delusion is fully dispelled. The Viśvarūpa of the Lord is no longer incomprehensible to him. Truth is now fully grasped and in ecstacy Arjuna offers his respectful salutations to Lord.

Salutations to you in front, salutations to you behind, salutations to you on every side. O All infinite in might and immeasurable in strength, you pervade all and therefore you are all.[16]

Arjuna is now a realised Soul. He has reached the most exalted position a seeker can attain. He is visibly

moved to find himself in such a position and in ecstacy he extols and adores the Lord as Ādikartā (primal cause), Jagannivāsa (abode of the universe), Ādideva (Principal God), Purāṇapuruṣa (Oldest occupant of the universe), Prapitāmaha (great grand father) and offers countless salutations to Him. A dramatic and spectacular change is noticed in Arjuna's attitude towards Kṛiṣṇa. Prior to the revelation of cosmic form Kṛṣṇa was merely a friend, philosopher and guide to Arjuna. But after beholding Kṛṣṇa's Viśvarūpa. Arjuna realises who his **sakha** really is. Kṛṣṇa is no more His **sakha**, no more his charioteer He is Swayaṁ Bhagavān, God Himself. Arjuna therefore requests the Lord to pardon him for the liberties he took. with him. But this is typical for a devotee. The true devotee takes pleasure in expressing his misdeeds before God. He feels relieved and relaxed in exposing his weakness to Lord. Nothing remains hidden from Him. He knows all our mistakes and misdeeds, however secretely performed. Arjuna therefore seeks pardon from Lord. His plight however does not end here. The finite man prefers to worship saguṇa Brahman, because the infinite Form of the Lord is incomprehencible to him. So is the case with Arjuna now. The infinite form of the Lord is unbearable for him and so he requests the Lord to withdraw his awe-inspiring Form and to reveal His charming four-armed form of Viṣṇu— "Kirīṭinaṁ Gadinam Cakrahastam .... "[17] Arjuna is still unaware of the fact that saints and even celestial beings have spent life after life to behold the Viśvarūpa of the Lord without succees. Arjuna thus is now the darling of the Lord.

But what is the secret of Arjuna's success ? The secret is his unswerving devotion to Lord which earns for him the gift of divine love. Besides, his surrender to the lotus feet of the Lord is so total and complete that there now remains no trace of egoism in him. On the other hand he offers

himself to Lord and lives only to carry out His mission. Further, he, thereby, ceases to have any attachment for things that are mundane. The divine envelops him completely and naturally he is full of love for all His creation and creatures.

',He who does work for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who is without hatred for any being, he comes to Me, O Pāṇḍava."[18]

---

1. Gita — XI. 3
2 S, Radhakrishnan : The Bhagavad Gita, p. 274.
3, 4 and 5 — Gita, — XI. 12. 10 snd 11
6. Ibid — XI 16
7. S. Radhakrishnan Ibid p. 274
8. Gita — XI, 18
9, 10. Ibid XI. 20
11. Ibid XI. 21
12. Ibid XI. 28
13. Ibid IV. 7
14, 15. Ibid XI. 33
16. Ibid XI. 40
17. Ibid XI. 46
18 Ibid XI. 55

BHAKTI IN THE BHAGAVADGITA ACCORDING TO ABHINAVAGUPTA

Prof. K. P. Jog

I prepare to present here a bit of my study of one of the time-honoured philosophers, viz. Abhinavagupta (—A), who has (I believe) given a valueale (and probably the most correct) insight in to the secret of the cult of Bhakti as delineated in the Bhagavadgītā (Gītā)

I begin with citing two verses from the Gītā viz. 18. 61 and 62 and also A's comment on the same. The verses are:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ।।
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।।

and A's comment is :

एष ईश्वरः परमात्मावश्यं शरणत्वेन ग्राह्यः तत्र ह्यधिष्ठातरि कर्तरि ब्बोद्धरि स्वात्ममये विस्पष्टे कर्माणि न स्थितिभाञ्जि भवन्ति । न हि निशिततरनखरकोटिविदारितसमदकरिकरटगलंतमुक्ताफलनिकरपरिष्करप्रकाशितप्रतापमहसि सिंहकिशोरके गुहामधितिष्ठति चपलमनसो विद्रवणमात्रबलशालिनो हरिणपोतकाः स्वैरं स्वव्यापारपरिशीलनपटुभावमवलम्बन्त इति ।

Before I explain the thought in this quistion, I must adduce the reason for inviting attention to it : Already Gītā 18. 63 states :

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया । विमृश्यैतदशेषेण यथेच्छसि तथा कुरु । and A writes तमेव शरणं गच्छेत्युपक्रम्य

तत्प्रसादादिति निर्वाहवाक्यमभिदधद्भगवान्परमात्मानमीश्वरं वासुदेवं चैकतया योजयतीति तदेवेदं ज्ञानमुक्तं गुह्याद्वेदान्तादपि गुह्यं परम् अविमृश्येति द्वैतप्रकाशनात् एतच्चाशेषेण सङ्गृहीतात्पर्यम् अत्र विचार्यते इत्यर्थः।

A points out here that this is the teaching of the Gītā and that it is greater than the teaching of the vedānta texts. One should not overlook it, for doing so would spell for one a miserable existence apart from the real existence in the form of Parama Śiva i. e, oneness with Him the Omniscient and Omnipotent the Highest Reality (also called Brahman in ancient texts). It is the knowledge of this oneness of an individual with Parama Śiva which is the pre-requisite of Bhakti, for all discrete objects and individuals exist while an individual is not aware of this oneness All the worldly activities of an individual disappear when this oneness is known or experienced by that individual. This is explained by A in a very picturesque way, i. e. by the use of a Dṛṣṭānta 'illustration' of the freely moving deer in the absence of a cub of lion. Thus, according to A (and for that matter according to the Kashmir school of Śaivism to which he belonged), Bhakti must be accompanied or even preceded by Jñāna— this thought, let us at once note, is expressed by the Gītā in 18. 55 :

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

and also in 7. 16 and 17 :

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

It is necessary to note here that every individual in this world is called in Kashmir Śaivism a **pashu** an ignorant being. The ignorance of these beings consist in the unawareness of their oneness with Parama Śiva. And these beings are bound by the effets of **karman.**[1] However, there are some of them who by their good deeds have an inclination to be devoted to Paramaśiva. They may belong to any one of the four types mentioned in 7. 16. There is nevertheless a greater importance attached to a being who knows i. e. who is aware of the oneness with Paramaśiva. Now, while I have just mentioned that some beings have done good deeds, I have translated the word **sukritinah**. There is still another way of translating it, that is to say : these beings have some good, i. e. grace, done to them by Parama Śiva, who is, according to Kashmir Śaivism, extremely compassionate to **pashus** and bestows His grace on them This is so held on the authority of Gītā 9. 32—34:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

In this context, A's comment is worth-noting; he writes :

पापयोनयः पशुपक्षिसरीसृपादयः स्त्रिय इत्यज्ञाः, वैश्या इति कृष्यादिकर्मान्तरगताः शूद्रा इति कात्स्न्र्येन वैदिकक्रियानधिकृताः परतन्त्रवृत्तयश्च तेऽपि मदाश्रिता मामेव यजन्ते । गजेन्द्र-मोक्षादीनि हि चरितानि परमकारुणिकस्य भगवतः सहस्रशः श्रूयन्ते किमङ्ग पुनरेतद्विपरीतवृत्तयः । केचिदाचक्षते द्विजराज-न्यप्रशंसापरमेतद्वाक्यं न तु स्वादिष्वेवर्गप्राप्तितात्पर्येणेति । ते

भगवतः सर्वानुग्राहिणीं शक्तिं मितविषयतया खण्डयन्तः तथा परमेश्वरस्य परमकृपालुत्वमसहमानाः न मे द्वेष्योऽस्ति न प्रियः (9. 29) अपि चेत्सुदुराचारः (९. ३०) इत्यादीन्यन्यानि चैवं प्रकारस्फुटार्थप्रतिपादकानि वाक्यानि विरोधयन्तो निरतिशययुक्तिप्रपञ्चबाधिताद्वैतभगवत्तत्त्वं भेदभङ्गबलादेवानयन्तोऽन्यांश्चागमविरोधानचेतयमानाः कथमिदं कथमिदमिति पर्यनुयुज्यमानाः यदि परमन्तर्गर्भीकृतजात्यादिमहाग्रहगृहीतादिष्टान्तःकरणमात्सर्यावहीत्थलज्जाजिह्मीकृतावाङ्मुखदृष्टयः समग्रस्य जनस्यासत्प्रलापिन इति हास्यरसविषयत्वमात्मन्यारोपयन्ति....

अद्वैते ब्रह्मणि परा सर्वानुग्रहशालिनी ।
शक्तिर्विजृम्भते तेन यतनीयं तदाप्तये ॥

A has thus emphasised that the compassionate nature of Parama Śiva does not leave outside the ken of His grace any being, belong it might to any species or caste or sex. His grace, let us remember, not the result of any body else's doing. It is but His own wish. A has stated this in his Tantrāloka 3 4, 55—56 :

तस्य स्वेच्छाप्रवृत्तत्वात् कारणान्ततेष्यते ।
कदाचिद् भक्तियोगेन मन्त्रैर्वा दीक्षयापि वा ।
एवमाद्यैरनेकैश्च प्रकारैः परमेश्वरः ।
संसारिणोऽनुगृह्णाति विश्वस्य जगतः पतिः ।

This His grace reveals itself through His principle of **Loka-samgraha** in Gītā 3. 22–24 :

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ।।

and this is so finely summarised by A thus :

प्राप्तप्रापणीयस्य परिपूर्णमनसोऽपि लोकानुग्रहः प्रयोजनमित्यत्र श्री भगवानात्मानमेव दृष्टान्तीकरोति ।

All this presupposes another important doctrine implied in the Gītā 3, 4—5 :

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ।।
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।।

which is well explained in a verse from some Kashmir Śaiva text :

न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया ।
ज्ञानक्रियाविनिष्पन्न आचार्यः पशुपाशहा ।।

Or in other words, ज्ञानान्तर्वर्ति कर्मापरिहार्यम्. That is to say : Gītā seems to point to the inseparableness of knowledge (of a being's oneness with the Omnipotent) and every worldly action (which should not be decried).

There have occurred in what I have said two words which have a great significance in respect of an individual's devotion to Parama Śiva; they are भक्तियोग and आचार्य (or गुरु) and they need to be explained in the light of the verses of the 12th chapter of the Gītā, which is traditionally known by the name भक्तियोग.

A begins his comment on this chapter thus :

माहेश्वर्यविषयो येषां समावेशोऽकृत्रिमस्तन्मयो भावस्ते युक्ततमा मम मता इत्यनेन प्रतिज्ञा क्रियते । ये त्वक्षरमित्यादि ।

This refers to the words मय्यावेश्य मनो ये..... in veree 2 then he proceeds to clarify the meaning of भक्तियोग proper in the light of verses 6 and 7

ये तु सर्वाणि कर्माणि मयि सन्यस्य मत्पराः ॥
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशित चेतसाम् ॥

thus: ये तु सर्वं संनस्यन्ति तेषामहं समुद्धर्ता सफलविघ्नादिक्लेशेभ्यः। The words मय्यावेशितचेतसाम् can be explained by the comment on verse 2 cited just before. This चेतस आवेशनम् is, A claims, उत्तमयोग because it is only naturally or effortlessly achieved. A describes this योग else where thus :

विशिष्टकरणासनास्थितिसमाधिसम्भावना-
विभाविततया यदा कमपि बोधमुल्लासयेत ।
न सा तव सदोदिता स्वरसवाहिनी या चिति-
र्यंतस्त्रितयसंन्निधौ स्फुटमिहापि संवेद्यते ।

यदा तु विगतेन्धनः स्ववशवर्तितां संश्रयन् अकृत्रिमसमुल्लसत्पुलक-
कम्पबाष्पानुगः ।
शरीरनिरपेक्षतां स्फुटमुपाददानश्चितः स्वयं झगिति बुध्यते
युगपदेव बोधानलः ॥

तदैव तव देवि तद्वपुरुपाशयैर्वर्जितं
महेशमवबुध्यते विवशपाशसंक्षोभकम् ॥

The Gītā finds it probable that one could not achieve this योग and therefore suggests :

अथ चित्तं समाधातुं न शक्नोपि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ।।

the term अभ्यासयोग occasions following comment of A)

तीव्रतरभगवच्छक्तिपातं चिरतरप्रसादितगुरुचरणानुग्रहं च विना दुर्लभ आवेश इत्यभ्यास : and that अभ्यास consists in चित्तस्यैकस्मिन्नालम्बने सर्वतः समाहृत्य पुनः पुनः स्थापनम् which should lead to आत्मनिवेदनम् As idea can be better understood from his verses in another work of him (called लघुप्रक्रिया) :

ऊनाधिकमविज्ञानं पौर्वापर्यविवर्जितम् ।
यच्चावधानरहितं बुद्धेर्विस्खलितं च यत् ।।
तत्सर्वं मम सर्वेश भक्तस्यार्तस्य दुर्मतेः ।
क्षन्तव्यं कृपया शम्भो यतस्त्वं करुणापरः ।।
अनेन स्तोत्रयोगेन तवात्मानं निवेदये ।
पुनर्निष्कारणमहं दुःखानां नैमि पात्रताम् ।।

Yet more clear is A's explanation of Gītā 13. 10 :

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ।।

A writes : परमात्मनो महेश्वरादन्यदपरं न किञ्चिदस्तीत्यनन्यरूपो ग्यो निश्चयः स एव योगः । तेन निश्चयेन मयि भक्तिः । अत एव ग्सा न कदाचिद्व्यभिचरति ।

This योग is taught to an individual by a गुरु or आचार्य who is regarded by the Kashmir Śaivaites as non-distinct ffrom परम शिव Himself. This verse of them is amply suppo-rted by the fact that Arjuna, a **pashu** i. e. an ignorant individual who feels his own distinction from the Omni-

potent is taught the Bhakti-Yoga by वासुदेव Himself- Whom, we have already seen, the Kashmir Śaivaites identify as महेश्वरः

This brief (or rather aphorist) exposition of the notion of Bhakti, which is presented here in the light of A's explanation of it, would lead us to accept that ज्ञान, कर्म and भक्ति are inseparable factors of a pefect individual, i. e. one who has received the grace of Parama Śiva and is purified by Him. This grace is called by rhe Kashmir Śaivaites as शक्तिपात A speaks about it in his **Malini-vijaya-vartika** 1. 697.

तस्यैव हि प्रसादेन भक्ति रुत्पद्यते नृणाम् ।
यथा याति परां सिद्धि तद्भावगतमानसः ।।

and that it can be experienced by an Individual who does not desire for any fruit, so it is said by A in **Tantraleka** 13. 118.

अनपेक्ष्य शिवे भक्तिः शक्तिपातोऽफलार्थिनाम् ।

Yet there follows the fruit, viz. तन्मयीभवन which was earlier referred to while beginning to look into the contents of chapter 12 of the Gītā. This is so declared by A in Tantra-loKa 4. 209 :

तन्मयीभवनं नाम प्राप्तिः सानुरात्मनि ।
पूर्णत्वस्य परा श्रेष्ठा सेत्यत्र न फलान्तरम् ।।

Note

1. This is **bhedadarshana**, due to Māyīya Mala. Further it is occompanied by Āṇava Mala which results into the individual's dependence on Parama Śiva. Consequently they know only little (kiñcijñatva) and can do only little (kiñcit kartṛtva). Then follow every impurity produced by wordly activity (Karma Mala).

CONTEMPORARY THEORIES OF CAUSATION :

Dr. (Miss) Filita Bharucha

INTRODUCTION :

Historically the problem of causation and predictability arose from the times when people started questioning the problem of change. It was commonly thought that the world consisted changing things which some how remain the same things throughout inspite of the changes which occur to them. But then if all the changes were stripped away from that so called changing thing, one was faced with the dilemma of finding a changeless core. It was then that the theory of continual flux was put forward. We shall survey very briefly the historical views that have led us to the contemporary problem of causality.

Parmenides was a Greek methematician (about 500 B. C.). He started from the hypothesis "We cannot think that which is not". Now if anything exists it must have risen from something or nothing. It is impossible that it arose from nothing because Parmenides denied the existence of an empty space. It is also impossible that it arose from something other than itself because for Parmenides reality is a "plenum" Viz. something which occupies the whole of space and is solid and continuous.

By this sort of an argument Parmenides arrived at the conclusion that change is unreal. He says "Coming into being and ceasing to be are therefore mere names" and hence reached the famous conclusion "ex nihilo nihil fit" (out of nothing there comes nothing).

The next exponent of "the unreal change" concept was Zeno, the philosopher of Elea (around fifth century

B. C.). He invented a variety of arguments to demonstrate the unreality of change e. g. (1) Zeno's arrow (2) Achilles and the Tortoise.

In (1) he considers an arrow in flight. At any given instant of its flight, it is where it is or it is where it isn't. If it is where it is it cannot be moving, because if it were moving, it would not be there, and it cannot be where it isn't. Therefore at that particular moment it is not moving. Similar arguments apply to any other moment in the flight of the arrow. Therefore at no moment does it move. Therefore its apparent movement is an illusion. In (2) he uses a similar argument to show that though the distance between Achilles and the tortoise diminishes it can never be totally abolished.

In the 17th Century Spinoza who was a monist Philosopher gave his famous equation "Substance-Nature-GOD". He bases his argument on the assumption that if change does exist it can be of two kinds :

(a) Caused by an External agency

(b) Self-Caused

However since for Spinoza substance is the substratum of everything, it can never be caused by an external agency. Also substance cannot be self caused, for that would imply a potentiality of becoming something other than itself. But there is nothing other than substance. Hence Spinoza concludes that the universe is fundamentally changeless Many Philosophers like F. H. Bradley[1] have resorted to the idea of time. They have denied the objective reality of time. For them time is not a factor in the world which is independent of human consciousness. Now if time does

---

1. His views are expressed in detail in his famous "Appearance & Relity".

not belong to the nature of things then the world must be changeless, since the notion of change which entails the conception of before or after also entails the notion of time. We shall review separately Kant's account of causality as a mere "category" later on. Now we turn to the views of those philosophers for whom change is the only reality.

In early times it was Heracleitus (540-475 B. C.) the Greek Philosopher who said that the universe is a flux Then it was Bersgon's celebrated work "Creative Evolution" that once again expounded the idea of the universe as a stream of perpetual change. He believed that "This is the thing which was so-and so, and is now something else" can never be found. Bergson conceived the universe as one continuous flow, which is alive, evolution being the movement of flow. He gave his famous principle of "elan vital" according to which the world is the embodiment of an immanent principle of living change, which as it comes into existence, progressively creates the evolving Universe.

A systematic treatment of causation was provided by Aristotle. It was intended to answer the question "How does the world order come to be what it is?"

Aristotle distinguished 4 kinds of causes :

(1) Efficient cause i. e. the cause by which some change is brought about.
(2) Final cause i. e. the end or purpose for which a change is produced.
(3) Material cause i. e. anything in which the change is produced.
(4) Formal cause i. e. the form into which something is changed.

However in modern philosophy and science one normally means "efficient cause" when one refers to cause.

SECTION – II

CONTEMPORARY VIEWS ON CAUSATION :
(A) THE LEGACY OF HUME AND KANT :

Before one arrives at the contemporary scene let us breifly survey the contribution of the two great giant thinkers to the field of causation.

Hume's view on causation was greatly influenced by his epistemological views. He considered three empirical relations contiguity, succession, and constant conjunction. Surprisingly to these he added a non-empirical one Viz. necessary connection. One can summarise best his basic doctrine by quoting from his "Abstract of a Treatise of Human Nature."[2]

"Here is a billiard-ball lying on the table, and another ball is moving towards it with rapidity. They strike; and the ball, which was formerly at rest, now acquires a motion .. .... There was no interval betwixt the shock and the motion. Contiguity in time and place is therefore a requisite circumstance to the operation of all causes. It is evident likewise, that the motion, which was the cause, is prior to the motion, which was the effect. Priority in time, is therefore another requisite circumstance in every cause. But this is not all. Let us try any other balls of the same kind in a like situation, and we shall always find, that the impulse of the one produces motion of the other. Here, therefore is a third circumstance, Viz. that of a constant conjuction betwixt the cause and effect. Every object like the cause, produces always some object like the effect. Beyond these three circumstances of contiguity, priority, and constant conjunction, I can discover nothing in this cause....."

---

2. Edited by J. M. Keynes & P. Straff

Rationalist philosophers before Hume maintained that an effect must follow its cause. They tried to link causal connection to logical necessitation. Hume set out to show that both the rationalists and all other previous philosophers were mistaken in thinking that there is a relation of necessity or power in causation and that causes can in no sense logically entail effects. He maintained that we were never able in any instance whatsoever to discover any quality which links the cause to the effect and it is constant conjunction which leads us to believe that objects are necessarily causally connected. According to Hume, necessary connection is not something objective in nature, but is a subjective feeling of connection that arises in causally linking one object to another.

Once again we quote Hume's words to get a clear idea. "Upon the whole, then, either we have no idea at all of force and energy, and these words are altogether insignificant, or they can mean nothing but that determination of the thought, acquired by habit, to pass from the cause to its usual effect, "Hume saw no justification for inferences of the type "All A's are necessarily followed by B's" from statements of the type "All X's are followed by Y's" He believed the only relevant explanation was to be in terms of a psychological association of ideas. However it is argued that this psychological explanation does not constitute a philosophical justification.

Hume provided two difinitions of causation,[3] one of which emphasizes conjunction and the other emphasizes necessary connection in the form of a "determination of thought."

I state them below:

---

3. Hume, Treatise, Oxford edition. P. 170

(D_1) We may define a cause to be "an object precedent and contiguous to another, and where all the objects resembling the former are placed in like relations of precedency and contiguity to those objects, that resemble the latter".

(D_2) We may define a cause to be "an object precedent and contiguous to another, and so united with it, that the idea of the one determines the mind to form the idea of the other, and the impression of the one to form a more lively idea of the other".

It was Kant who placed causality in the status of a "Category" or a "Principle of understanding". Kant's attempt seems to include both a criticism of Hume and a constructive alternative. Quite frequently Kant appears to be argumenting rather than criticising Hume's theory. He describes the scheme of cause, for example, in the following. He says: The scheme of cause is the real upon which, whenever posited, someting else always follows. It consists therefore in the succession of the manifold in so far as that succession is subject to a rule" (First critique, B 183), The Phrase "subject to a rule" is not easy to interpret, but certainly in some interpretations this account does not appear significantly different from the Humean analysis in terms of constancy of sequency In other passages Kant suggests that the notion of cause contains a strong empirical component e. g. in the following iine "Sequence In time is the sole empirical criterion of an effect in its relation to the causality of the cause that precedes it" (B 249). However Kant clearly indicates a belief that the synthesis of cause and effect cannot be empirically expressed Kant contends that causal connections involve a form of non-logical, non-empirical necessity and that this necessity is a prerational pattern imposed by the mind. But again it is difficult to see how this argument constitutes

a reply to Hume, since the latter recognizes causal necessity of a similar sort A relation of necessity between cause and effect which is imposed by the mind is recognised fully as much by Hume as by Kant. Both of them recognize that the locus of the necessity is a mental activity which builds unity into conjoined perceptions. How, then, are we to understand the difference between Hume and Kant ?

The usual approach to this question is to dissect carefully the main arguments throughout Kant's "Second Analogy of Experience". This section of his work is generally regarded as containing his reply to Hume. In this section Kant asks how it is possible to distinguish a merely subjective form from an objective succession of perceptions. His task is to distinguish a mere change in perceptions (a succession in perception) from the perception of a change in object (a succession in that which is perceived) to show that the former is not sufficient for the latter He argues that manifestation of causality in experience is the occurrence of an irreversible or determinate time order among perceptions for which an empiricism such as Hume's cannot account.

One finds in Kant the thesis that "the order in which I apprehend the representations of events is fixed by the events, whereas the order in which I apprehend enduring states of affairs is fixed by me or by accidents".[4] The

---

4. Kant distinguished objective events from enduring states of affairs by the recognition that event perceptions stand in a fixed irreversible position in the order of representations. Otherwise their seriality could not be distinguished from the seriality of representations of an objective sequence of states of affairs.

notion of an event — sequence is held to be the crucial ingredient in Kant's theory of causation because the condition under which one event A cannot occur before another event B is that A is the cause of B. A must uniformly occur before B as its conditioning event because the order of events is fixed. This is essential of Kant's critique of Hume.

(B) MODERN NECESSITY THEORIES :

Hume's attempted reduction of the objective content of causal relations to constant conjunctions has received wide acceptance and has been called the Regularity Theory. According to the Regularity Theory one never empirically observes a third thing (necessity) connecting a cause with its effect, and therefore each causal statement about an individual causal circumstance is logically tied to at least one general causal statement. For this reason singular causal statements are held to be analyzable in terms of the causal regularities of laws of nature of which they are instances.

This theory repuires that a logical connection be present between individual and general causal statements. It is easily identifiable as a conceptual version of Hume's psychological thesis that causal inference depends on a constant conjunction and mental association between ideas. The modern claim is that universality and not objectivc necessity is that which is implicit in any use of causal terminolegy.

Regularity exponents analyse laws as true, contingent universal generalizations which are omnispatially and omnitempo,ally unrestricted in scope. Purported necessary connections between the antecedent and consequent events described in the law are regarded as gratuitous.

William Kneale[5] has provided the foremost recent challenge to this regularity account, as indicated below by his controversy with Karl Popper. Kneale argues that law like generalizations can be distinguished from more universal generalizations of fact by the notion of natura necessity,

Defenders of the Regularity Theory distinguish laws from non-laws as follows :

Laws are expressed as universals of fact which are not restricted spatio-temporally. Non-laws are merely universals of fact that are restricted to a range of instances.

Kneale agrees that through laws are not a priori and cannot be experientially certain, they should express a boundary condition on epirical possibility e. g. if we consider a nomololcgical statement "All R's are followed by K's then this statement empirically rules out a situation where an R is not followed by a K. Kneale concludes that laws are weaker than logically necessary connections but stronger than contingent conjuctions.

Kneale distinguishes between two types of logically contingent universal statements, namely (1) factual statements which express empirically necessary connections.

Karl Poppor largely agrees with some aspects of Kneale's polemic egainct the Regularity Theory but remains

5. "Natural Laws and Contrary-to-Fact Cnditionals" Vol. 10, No. 6. (June, 1950).

sympathetic to the latter and also unconvinced that philosophicals concern over a correct definition of "natural necessity' is significant. But, as Kneale points out Popper seemed to agree that some stronger ingredient is needed to distinguish casual laws from eccidental generalizations as seen by Popper's old definition of natural necessity. In an appendix to his 'Logic of Scientific Discovery' of 1959, popper gives the following definition of natural necessity.

"A statement may be said to be naturally or physically necessary if and only if it is deducible from a statement function, which is satisfied in all worlds that differ from our world, if at all, only with respect to initial contitions,"

Gracam Nerlich and W. A. Suchting[6] argue against Popper's formal definition of natural necessity (stated above) by showing that his definition is deficient in the followirg two respects.

1. "It is at least verbally defective..... ....imposing no distinction on the class of universal propositions true of our world".

2. "Either a revised version would be equivalent to a view which Popper wished to reject or a revised version would involve circularity".

Popper agrees with their arguments but claims that he had largely anticipated such criticisms in the very work they used to criticize him. He then attempts to provide a

---

6. Popper on Law and Natural Necessity, The British Journal for the Philosophy of Science Vol. 18 (1967)

revised definition[7] of natural necessity which is 'less circular" than his original account. To discuss this revised definition of natural necessity by Popper would be to over-extend the scope of this thesis. Finally however Popper indicates that he is still not satisfied with his efforts and that he is generally dissatisfied with attempts to define natural necessity despite his firm conviction that the idea is neither meaningless nor gratuitious.

It is important to note that the issue between Kneale and Popper is not regards employing the concept of "natural necessity" but only concerns how this notion is to be interpretted. Popper thinks it sufficient to make laws logically stronger than mere universal generalizations, whereas Kneale is of the view that laws report necessities in nature. "Natural necessity" is thus for Kneale a primitive concept, one which cannot be reduced to other concepts or defined in terms of the notation of extensional logic. He also thinks we understand the nature of natural necessity, despite our inability to analyse it in terms of other concepts. (Perhaps one could say that for Kneale natural necessity is an irreducible, but causal category in our conceptual frame-work). Popper, on the other hand, regards natural necessity as a notion that needs "rehabilitation" by logical analysis, and he continues to hope that some analysis may succeed.

(C) MODERN REGULARITY THEORIES:

The defenders of the Regularity Theory have been forced by modern necessity theorists to reconsider the basic for the distinction between universals of fact and nomological generalizations. They are called upon to

---

7. A Revised Definition of Natural Necessity. The British Journal for the Philosophy of Science Vol. 18 (1967)

explain the relation between laws and the counter-factual conditionals that they support.

The following two points are maintained by the regularity theorists.

(1) The distinction between necessary universals and factual universals made by the necessary theorists is misleading.

(2) Law likeness can be explained in terms of the type of support received by unrestricted factual statements.

In the realm of causal contexts one does not use the word 'necessary' to describe or provide information about facts. In fact it helps us to distinguish between laws and accidental generalizations hence dividing laws from non-laws. The two types of generalizations basically differ in the strength of our commitment to their unrestricted universality. Initially general casual statements are not used for prediction, as empirical study already gives them a law-like status. Hence the Regularists conclude that one can describe as follows, the general direction of thought about casual necessary by modern defenders of this Regularity Theory. In causal contexts, the word 'necessity' does not function to describe or to convey information about the facts as such. Rather, it makes a distrinction between laws and accidental generalizations (segregating laws from non-laws), which is needed for certain activities that nvolve the use of predictive and subjective expressons. The facts referred to by both sorts of generalization; do not differ in that only one sort refers to a modal fact on the contrary, the two types of generalization differ primarily in strength of our commitment to their unrestricted universality. General causal statements are not initially used for prediction because they are recognized by empirical

study as distinctively law-like; rather, general statements are recognized as law-like because they draw our confidence by faithfully serving predictive functions. There are, then, pragmatic reasons for employing the notion of necessity, there are no physical or metaphysical grounds for supposing that some objective feature of nature is denoted.

A. J Ayer pursues this line of argument in a manner similar to that of Hume's subjective account of necessity. Ayer admits that the distinction between nomolcgical generalizations and unrestricted universals of fact cannot be explained on inductive grounds.

He suggests that the distinction " lies not so much on the side of the facts which make (law statement) true or false as in the attitude of those who put them forward. The decisive difference lies in the confidence placed in the factual evidence. The treatment which universal generlizations receive, then, is more important than the facts they express." Ayer's article[8] represents a return to this classical empiricist position.

Ernest Nagel in his article[9] 'Contrary-to-Fact universals' adopts the similar view that "the cognitive attitude manifested toward a statement because of the nature of the available evidence" forms one important explanation of why statements are classified as laws of nature. Nomological universals are explained by him through analysis of the logical and epistemic conditions under which factual universals come to be accepted as lawlike.

---

8. 'What is a Law of Nature, Revue Internationale do Philosophie, Tomelo, Fasciculo 2 (1850)

9. "The Structure of Science"

J. L. Mackie[10] has a different approach to the above problem though undoubtedly he belongs to the regularity school. In the analysis of causal laws Mackie emphasizes the meaning and use of counterfactuals. He does not agree that counterfactuals are statements with truth values or are statements logically implied by other statements. A counterfactual conclusion is drawn from a set of presumed causal laws and factual premises. Such a conclusion according to Mackie should be given the status of a supposition and not of an assertion.

Mackie would not deny that we ordinarily think about that counterfactuals as statements with truth values and, on a more sophisticated level, that laws entail counterfactuals. However, he will not admit that these common convictions count against his analysis and he even suggests that quits ordinary counterfactuals are easily handled within his framework. For example, Mackie argues that the lawlike statement, "All defeated presidential candidates are disappointed," and the singular assertion, "Kennedy was a presidential candidate, "sustain, but do not imply, "If Kennedy had been defeated, he would have been disappointed". Mackie's theory helps to decide under what conditions one is justifying using counterfactuals. He considers problems regarding counterfactuals as overlapping the problems about induction.

He concludes that accidental universals are deficient on account of the problems concerning derivation of counterfactuals from laws.

(D) THE MANIPULABILITY THEORY :

Uniformity was considered an important and necessary condition of causation by the regularity and necessity

---

10. Counterfactuals & Causal of Laws in Analytical Philosophy.

theorists Before the rise of modern science little emphasis has been placed on this criterion. Philosophers largely thought of causes in terms of individual powers or, in the case of animals, in terms of self-movement. The exponents of manipulability theory agree that the model of self-movement, especially manipulative human actions, is basic for an adequate account of causation. These philosophers emphasize that we cite items called "causes" because they are controllable means to desired ends. The term "cause," in their view, means a state of affairs which human agents can control in order to produce another state of affairs called their "effect". The causal relation is analysed in terms of a "production of Y by manipulation of X" model. This manipulation model is thought to be the primitive notion of causation, dependent upon or derivation from it.

The primary concern of philosophers who propound this manipulability theory is to investigate the character of what may be called "the cause" judgments as distinguished from general causal judgements or law statements, though they certainly take their theories to apply the latter.

According to R. C. Collingwood[11] the term 'cause' as ordinarily used, has at least three senses and possibly more. Historians generally refer to the first sense of "cause", when they speak of voluntary actions being caused by motives afforded to the acting agent. The second sense of "cause" is the manipulability sense discussed above. Collingwood finds this sense particularly ubiquitous in the practical sciences, while the regularity and necessify theorists are struggling to capture the 3rd sense of "cause" through precise definitions.

---

11. Three senses of the word "Cause" from An Essay on Metaphysics.

It is the discussion of the second sense that constitutes Collingwood's manipulability theory. He introduces a means-end model, where agents can bring about or prevent ends (effects) by manipulating means (causes) to those ends Collingwood sets up an analogy between "causes" and "handles of tools". He thinks that it is human action that is the real producer or preventer. however we select the handleable item as the cause and not the handler. For example, doctors prevent cancer through their actions, however to inquire about the cause of cancer means to investigate conditions within the power of human bei gs to prevent the disease Viz. the conditions which can be controlled in order to prevent cancer from occurring or spreading Collingwood takes the producing preventing feature to be essential to the meaning of 'cause' in sense two. Lawlike regularity or necessity become significant only in his 3rd sense of 'cause'. From this general approach Collingwood derives the "principle of the relativity of causes".

Collingwood feels that different people in various situations in respect of their ability to control will answer differently to the question "what is the cause of Y". He gives the reason for this relativity of judgement by observing that among the set of relevant causal condition which the person is capable of controlling or preventing lies the so-called 'cause'.

Collingwood concludes that a person who is unable to control the conditions of an event's occurrence cannot use the term "cause" in sense two. Unless conditions are seen from the perspective of agent control, one cannot talk of causes. Mere spectators may make causal judgements, but not of this sort.

G. H. Von Wright and Douglas Gasking are among the other defenders of this theory. In my opinion the manipulability theory seems to lead to an "existential ethics" since their primary concern seems to be the controllability of conditiitions by an agent. Without the controllability of conditions by an agent the concept of cause does not seem to appear.

(E) THE SINGULARIST THEORY:

The notion of casual relatedness was particularised by pre Humean philosophers. They analysed the causal relation in terms of a particular cause producing a particular change through its inherent power or transmission of snergy. They thought of generalizations which express universal causal laws as established through repeated experience of sequences which are individually recognized as causal. Such a singularist analysis normally implied that causes compel or necessitate effects in a directional manner in which effects would not necessitate their causes.

A modern singularist theory is provided by C. J. Ducasses[12] but it attempts to expel anthropomorphic and unduly speculative elements of traditional singularist theory.

According to Ducasso one should not view the causal relation as a two–term one Viz. cause due to the circumstances which provide innumerable conditions. An occurrence may occur in a uniform sequence or may be a result of unique causally related terms. However for any occurrence some of the circumstances are necessary for the causal occurrence, while others are irrelevant. Precisely Ducasse claims the following. Let E denote an event. Let set of charges be denoted by C

---

12. "Nature Mind and Death" (Open Court Pub Co. 1951)
According to Ducasso one should not view the causel

i. e. $C = C_1, C_2 \ldots \ldots \ldots \ldots C_n$

Let I be the set of all irrelevant causal conditions. Then the set of circumstances S = CUEUI, where U is the set theoretic union.

Then he claims that C is the cause of an event E in circumstances S if and only if (1) C and E are the **only** 2 charges in S and (2) C can be distinguished from elements in I by perception in singular cases.

It is contended that the singularist theory of Ducasse is best understood as a criticism of Hume. Edward Madden and James Humber are non-Humean advocates of the Singularity Theory, and therefore are considerably more sympathetic to Ducasse.

However a reconciliation between regularity theorists and Ducasse is attempted by Donald Davidson as follows, In Davidson's judgement the Humean view that all singular causal statements entail laws and that justification for a singular causal statement requires grounds for a law, can consistently coexist with Ducasse's position that singular causal statements entail no law and can be known to be true with the knowledge of a law. His reconciliation depends on a distinction he draws between knowing that there exists a law and knowing what the law is. He paradoxically maintains that "Ducasse is right that singular causal statements entail no law; Hume is right that they entail there is a law." Davidson is arguing both (1) that singular causal statements entail no known law, even though they do entail that there is a law, and (2) that we frequently justify our acceptance of singular causal statements by appealing to a reason, why we think an appropriate law exists, even though the law itself is not actually known.

(F) CAUSAL EXPLANATION AND CAUSAL CONTEXT :

Many contemporary philosophers tend to reduce analysis of the causal relation to analysis of causal expla-

nation. They believe that the concept of causation should be analysed, at least in some contexts, in terms of an analysis of explanation rather than by the reverse procedure. Hence they may be called causal contextualists, since the selection of the cause is in some crucial way relative to a particular context of inquiry and to a set of assumed explanatory principles. One of the radical exponents of this theory is Norwood Hanson. In his article "Causality"[13] he has mainly tackled scientific explanation but there can be little doubt that he is advancing a general thesis about causatian.

Hanson considers causal language to be "theory loaded" in the sense that the very concepts used to identify an item as a cause or as an effect of a certain type, tacitly incorporate semantic connections. He further asserts that there are as many causes of an event as there are explanations of it. A cause word and an effect word are defined by the specific context of an explanation. Cause and effects are connected by our theories, since theories become deeply ingrained in our terminology, hence specific words follow specific cause words. In conclusion Hanson appears to think that "semanticrelation" is the only criterion to distinguish necessary connections from accidental ones.

David Braybrooke and Alexander Rosenberg[14] seem to object to the following two points in Hanson's approach.(1) the role of the theories in the identification of causally related items with (2) the notion that causes and effects are constituted by theories. They agree that (1) is a reasonable claim for which Hanson does argue, however (2) is an entirely different claim and is never really argued for at all.

---

13. Patterns of Discovery

14. Vinculla Revindicata, Mind, Vol. 66 (1957)

Hanson's assertion that events are theory-loaded is the reason of confusion. All that Hanson has a right to claim is that the terms used in a csusal explanation or in the expression of a causal relation are theory-loaded.

H. L. A Hart and A. H. Honore[15] discuss the term "Cause" in legal, historical, and practical contexts. They have a special interest in "the cause" judgements of ordinary thought. Terms such as "cause", "effect", "result" and "consequence" should be taken seriously in order to avoid neglecting most philosophical treatments of causation.

Hart and Honore argue against the regulatity theory as follows. They distinguish between causal conditions and non-causal conditions in circumstances where the non-causal factors accompany both causes as well as effects uniformly. They believe that the judgement of lawyers, historians as well as the common man is dominated by non-regularity principles for distinguishing the causes. Further it is the principles which guide the thoughts of these people that has more to do with the context of causal inquiry than with causal generalizations which might be used for the purpose of justifying causal judgements Hart and Honore roughly define a cause in practical life as one which does not coincide with the usual cause of events. On the other hand a condition does so. Hence they link the use of the word 'cause' for explanation of unusual occurrences.

15. Problems of Causation, pp. 75 ff.

REVIEWS

1. Nityasutrani : 1. (A bouqet of celestial songs of the cidākāśa)- Dr. B M Bhatkhande, Nityananda Institute' of Culture, Azadnagar, Andheri (West), Bombay–58, 1986, Pp. 150 price Rs. 50-00

Dr. D. N. Shanbhag

Swami Nityananda of Ganeshpuri near Bombay is one of the divine personalities who lived in India during the present century. He is not known to be a preacher; as such there is nothing like 'Nityananda Literature'. As Dr. Bhatakhande states— "Nityananda was never interested in gathering disciples or knowing whether anybody followed his advise or discarded it Similarly he did not like dry metaphysical discussion, but preferred devotion, performed in privacy and not publicly."

Nityananda's devotees are indebted to a widow by name Tulsi Amma who put down in writing some of his sayings during the period from 1920 to 1927 and published them under the title '**Chidakashageeta**' in 1927 in Kannada when he was wandering in the South Kanara District of Karnatak, before moving in 1955 to Vajreshwari, and then to Ganeshpuri. He stayed at Ganeshpuri until his end on 8th August 1961.

The 'Cidākāśagītā' was later translated into English and Marathi. It comprises of inspired sentences spoken by Nityananda in his young age when he was already a Master. It is the main source of 'Nityasutrani', the work under review. It also includes sūtras which are based on what he spoke, during his stay at Ganeshpuri, to his devotees on various occasions. Thus an attempt is made to cover all his teachings as far as possible.

The work is divided into 12 chapters called Adhyāyas. 1) **Jnanajijnasa** lays down that true knowlege is the knowledge of Brahman and a true knower is beyond the three states of waking, dream and deep sleep and he perceives all as images of his own Ātman. A body without his knowledge is like a house full of darkness. 2) **Dehaviveka** vindicates the essential distinction between the soul and the body. 3) **Sadhakadhikara** suggests in brief the fruitful life to be led by an aspirant until the dawn of knowledge. 4) **Manovashyata** stresses the control of mind for an aspirant. 5) **Gurupradeepa** lays down the need of a Guru or preceptor to acquire knowledge and concludes "What mother is to the child. the Guru is to the disciple". 6) **Avidyalakshana** points out the bad results of Avidyā or ignorance, the cause of the illusory appearance of the world and of preventing the raise of knowledge. 7) **Omkarasvarupa** describes the nature of the sacred monosyllable 'Om' which represents Brahman and which is the quintessence of the Vedic lore. 8) **Bhaktigarima** asserts devotion as the means of getting Liberation 9) **Karmasiddhanta** brings out the supreme might of the law of Karma which even a realised one should obey. 10) **Yogasvarupa** delineates the Rājayoga as a means to liberation. 11) **Muktalakshna** lays down the characteristic features of a realised person, 12) **Atmavedana** states that the individual soul is Brahman Itself.

Thus the work gives in a nutshell Nityananda's teachings which have been ably summed up by M. P. Pandit in his Foreword.

The importance of the work has been heightened by including some rare photographs showing Nityananda on different occasions and in different moods. It has a learned introduction and an authentic biographical sketch of Nityananda. The sutras are in simple Sanskrit. The English

commentary is lucid and easy to understand. But its usefulness would have been enhanced if some more information has been added in the commentary like the relevant śrutī passages under II. 2, details of the nine-fold devotion under VIII. 1 and the like.

Thus the book under review viz. **'Nityasutrani'** is a welcome handbook of guidance for aspirants desirous of final liberation.

●

2. A SURVEY OF BUDDHISM : ITS DOCTRINES AND METHODS THROUGH THE AGES :

By the Venerable Maha Sthavira Sangharakshita. London, Tharpa Publications, Sixth Edition (Paper back) 1987, XV + 525 Pp.; & 9.95.

—Dr. R. I. Ingalalli

This book is based on the Lectures delivered by the author at the Indian Institute of World Culture, Bangalore (Karnataka, India) in 1954 during the year of the 2500th Buddha Jayanti. Eventhough there are many books on Buddhism by Modern Scholars, eastern and Western, the present book serves a specific purpose of focussing on the unified conceptual frame work for various schools of Buddhism based on the original teachings of Lord Buddha. The book consists of four chapters; in these chapters an attempt has been made by the author to give a modern account of the doctrines and methods of Buddhism through the ages

Buddhism, as a production of Indian mind, is one of the great world religions of about one third of the human race. Buddhism not only offers the unique of salvation based on peaceful means but also it has given the world unique moral theory based on the ideal of absolute altruism (pp. 1, 2). According to the author Buddhism is no longer regarded as something to be studied by the professional orientalist, but as a way of life for the spiritually committed individual (p. 2). However author's view of Buddhism may also be extended to academic circles because Buddhism is a rich source of the materials for philosophical and scientific studies.

In the first chapter (The Buddha and Buddhism) there is a precise treatment of early Buddhism as formulated by Gautam Buddha who emphasised on the importance of Right Motive and correct attitude of mind (p. 23). If the ideal student of Buddhism is prepared to admit the possibility of a spiritual experience, which would transcend the physical senses and the rational mind, then what are the methods available in Buddhism to experience the summum bonum? The empirical principle employed by Buddha before enlightenment was the method of trial and error (p. 77). Buddha was not satisfied by the teachings of Ālāra Kālāma, and Uddaka Rāmaputta under whom he learned the techniques of Yoga. However he recognised the worth of the teachers as the worthiest recipients of the truth. The method adopted by Buddha after his en ightenment was based on his unique spiritual experience of the truth. Accordingly he formulated the doctrines and methods conducive to enlightenment (p 78). The Buddha's First Discourse, at Sārnāth containing the Four Aryan Truths, implies that the two extremes are to be avoided by a seeker of truth and he must follow a Middle path which yields insight and knowledge conducive to enlightenment. The fourth Aryan Truth is the way leading to the cessation of sorrow and attainment of positive enlightenment. There are eight steps involved in the way (or the method); samyag ḍṛṣṭi (right view) samyak samkalpa (right aspiration), samyag-vāca (right speech) Samyak Karma (right action), samyag-ājīva (right means of livelihood samyag-vyāyāma (right exertion or effort), Samyak-Smṛti (right mindfulness) and samyak-samādhi (right concentration). This method enables the seekers to realise higher levels of existence : the Absolute or the Divine Ground. The middle path is also treated in terms of its fundamental three-fold division into the successive stages of śīla, Samādhi and Prsjñā (p. 163) Śīla means

moral practice or good character. Buddhism for practical convenience formulated rules or precepts. Pañca-śīla or five items of good behaviour are known as codes of conduct. It is said that Buddhist ethics is essentially ethics of intention comprising both positive and negative elements (p 165). Samādhi as concentration in its widest sense comprises mindfulness. However samyak-samādhi or Right concentration is a consequence of seven stepts involved in Eight-fold way. Dīgha – Nikāya, XXXIII. distinguishes prajñā (wisdom) into three kinds based on thinking, on learning and on mental develoment (p. 193). For the mind trained in meditation, the intellectual understanding of the Teaching becomes transformed into Transcendental wisdom. Wisdom generally means 'learning' for the intellectual comprehension of the Doctrine which later transforms into Transcendental wisdom.

In the second chapter (Hīnayāna and Mahāyāna) the question; 'is Buddhism one or many' is considered. Both Hīnayāna and Mahāyāna are considered to be the two major schools of Buddhism. Although there are doctrinal diffe ences among the schools of Buddhism, it is shown that the transcendental unity of Buddhism is due to the common aim of enlightenment. Here the enlightenment stands for spiritual experience of the Buddha. Dharma is the means for such enlightened experience. However there is a problem of the pragmatic criterion of Buddhism: If the criterion of what is or what is not Buddhism is ultimately pragmatic, not by an appeal to Logic but by an appeal to spiritual experience, then what are the guide–lines for setting up of genuine spiritual experience as against mere subjective feelings? It seems to me that rational approach is indispensable, because only on rational grounds the criteria of demarcation are to be formulated. Even to transcend reason one has to go through reason itself. Eventhough Mahāyāna or Hīnayāna is mainly concerned

with the practical realisation of ultimate truth, each school is free to choose its own doctrine based on reasoning The author (p. 316) himself considers the role of reason in the context of rational proof of the fact that Buddha was enlightened. Following argument functions as a logical proof for Buddha's enlightenment. Premise 1 : By means of perception or the sensible evidences of Buddha's qualities pertaining to compassion and wisdom are known. Premise 2 : Our knowledge that these qualities are invariably commitment with enlightenment. Therefore (conclusion) : The Buddha was Enlightened This argument is formally valid because the underlying structure or argument-form is valid. How about the material correctness of the premises ? First premise is correct, becasue as a matter of fact Buddha possessed those noble qualities. However second premise is not directly perceptual but inductive based on the observation of several enlightened persons possessing the noble qualities. Or the knowledge of the second premise might be gained from Yogic perception also.

Mahāyāna in contradistinction to the Hīnayāna is progressive, devotional, positive, exclusively monistic and altruistic (p. 431). According to the author 'progre sive' means realization of the relative validity of all conceptual formulations of Truth combined with readiness to adopt fresh formulations of the old practices arriving at the same goal (p. 431). The author implies that Mahāyāna school is not very rigid in adhering to traditional doctrines of Buddhism. However in such a liberal attitude there is always a risk of diverging from the central aspect of the school, even though peripheral aspect can be legitimately reformulated in modern ideas However conceptual reconstructions of the older theories should not block spiritual inquiry.

There are certain un-noticed errors in the book and it is desirable to incorporate the following corrections in next printing of the book.

Page No.	line	Incorrect	Correct
51	6	Rājagriha	Rājagṛha
62	20	Tiratana-Vandanā	Triratna-Vandanā
66	34	Prājñapāramita	Prajñāpāramitā
207	23	Rājagrih	Rājagṛha
340	14	ārjuna	arjuna

Further the sentence on page 118 (lines 11—13) hardly makes good sense and hence it needs fresh construction.

The author seems to isolate Buddhism from the main stream of Indian thought, for Buddhism, though born in India, did not firmly establish itself in its native country. However this claim is not legitimate because in the long tradition of Indian spiritual wisdom beginning from Buddha, there is constant interaction of Buddhism and other schools of Indian thought For instance Śaṅkara's Advaita-Vedānta itself is the outcome of dialectical processes between older upaniṣadic thoughts and Buddhist ideas.

The author as a confirmed Mahāyāna Buddhist tries his insights about fundamental concepts such as prajñā. Nirvāṇa etc. It is one of the rare books containing the history and development of Buddhist thought The author has added an extensive select bibliography of translations, surveys and studies useful for further reading.

The Academy of Comparative Philosophy and Religion, Belgaum

Quarterly Report.

Dr B. R Modak, M. A. Ph. D., Professor and Head of the Department of Sanskrit in Karnataka University, Dharwad, was honoured by the Govt. of Karnataka for his rich Sanskrit scholarship. The function took place in Bangalore on 7-12-1988. We are happy that the Govt. has recognised the merit of this great Sanskrit scholar. Dr. Modak is associated with this Public Trust since the last 20 years and has been taking an active part in the activities of this Trust. He is now Editor of this journal 'Pathway to God'.

The Vaikunthachaturdashi Nama-Saptah as usual began in Gurudeo Mandir on 18-11-1988 and ended on 22—11—1988. This year also, a large number of Sadhakas attended and participated in the Saptah.

Param Poojya Shree Siddheshwar Swamiji, Jnana Yogashram, Bijapur stayed in Gurudeo Mandir from 11-10-1988 to 10-11-1988 and delivered Pravachans from 13-10—1988 on 'Mandukyopanishad' in the evening every day. The talks were very much interesting and appealing and the hall was packed in full every day. Poojya Swamiji left for Bijapur on 11-11-1988.

Dr. Laxmi Kumari, M. Sc. Ph. D. President, Vivekanand Kendra International, Kanyakumari and other Associates, visited Gurudeo Mandir on 24-11-1988. She was received by the Secretary Shri D. B. Parulekar and the trustee Shri K. R. Kulkarni and taken round the Gurudeo Mandir. She expressed satisfaction at the working of the Trust.

Donations were received from :—

1) Shri N. K. Patankar ....Belgaum Rs. 501/—
2) Kumar Ameet S. Bagi (thro: S. S. Bagi) Rs. 501/ -
3) Sri Ashok Gangadhar Bagi, Belgaum. Rs. 501.—
4) Dr. V. G. Hiremath. Belgaum Rs. 251/—
5) Sri. S. V. Koutanali, Gokak Rs. 20)—
6) Prof. J. C. Haran, Engineering College, Tilakwadi.....Rs. 500/—
7) Shri R. B. Shinde, Pune.....Rs. 11 —
8) Shri M. B. Mokashi, Pune.....Rs. 500/—

We are grateful to these persons for their generous donations to this Public Trust.

The following persons paid Rs. 125/- each and enrolled themselves as life-subscribers of 'Pathway to God'

1) Shri G. V. Patankar, Sangli.
2) Principal, Gogate College of Commerce, Tilakwadi, Belgaum.

●

ॐ

The aims and objects of the Academy of Comparative Philosophy and Religion are as follows :-

To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and Spiritually-minded persons through—

1) Spiritual Symposiums
2) Study and Research
3) Lectures
4) Meetings and conferences and
5) Religious and philosophical publications.

●

Our Contributors

1. Shri K. K. Adkar
   Flat No. 2, 477 B
   Plot 4 C, Parvati
   Pune 410009

2. Dr. P. Nagaraj Rao
   54, Dr. Ranga Rood
   Mylapore, **Madras–4**

3. Prof. B. K. Tripathi
   Dept. of Philosophy
   Dhenkanal College
   Dhenkanal (Orissa) 759001

4. Prof. K. P. Jog
   8 Shirisha, Makaranda Sahanivasa
   26/4 Senapati Bapat Marg
   Dadar, **Bombay** 400028

5. Dr. (Miss) Filita Bharucha
   Churchgate Mansion, Flat 10
   First Floor, A Road
   Churchgate, **Bombay** 400020

6. Dr. D. N. Shanbhag
   Professor of Sanskrit
   Karnatak University, **Dharwad** 580003

7. Dr. R I. Ingalalli
   Reader in Philosophy
   Karnatak University, **Dharwad** 580003

The Academy of Comparative Philosephy and Religion

Gurudeva Mandir, Hindwadi, Belgaum—590011

Founded by **Gurudeva Dr. R. D. Ranade,**
M.A., D. Litt,

(Public Trust)

Board of Trustees

1)	Shri J. V. Parulekar	Chairman	
2)	Shri N. S, Metrani	Trustee	
3)	Shri G. G. Devandixit	,,	Dharwad
4)	Shri K. R. Kulkarni	,,	Mudhol
5)	Shri Y. P. Pandit	,,	Pune
6)	Shri D. B. Parulekar	,,	& Secretary
7)	Shri A. G. Saraf	,,	& Treasurer

Registered with the Registrar of News Papers for India
New Delhi, under Registration No. 22624/72

List of Publications
Seminar Proceedings

English

1.	Validity and Value of Religious Experience	3—00
2.	Problem of Evil	3—00
3.	The Doctrine of God	5—00
4.	God-realisation : Sadhana and effects	7—00
5.	Summum Bonum of Life	10—00
6.	Moral Trends since Independence	15—06

Marathi

7.	समर्थ रामदास: जीवन व तत्त्वज्ञान	30—00
8.	Silver Jubilee Souvenir, Vol. 1 Pillars of Gurudeva's Sampradāya	32 - 00
9.	Silver Jubilee Souvenir Vol. 2 Gurudeva's Philosophy of God-realisation -Ed. K. D. Sangoram and M. S. Deshpande	15—00

A person, who purchases books worth Rs. 100/— or more at a time, is given commission at 25% and the postage is borne by us.